1: Karsten--543 (1916-18) 1935 Jivaro
116, 195, 201 (1928-29)

"In the language of the Jibaros the energetic and vehement character of these Indians is manifest, and many sounds are consequently pronounced more sharply and emphatically than in European languages. Besides this, we have to remember that the Jibaros do not express their thoughts and feelings merely by words but also by mimicry and all sorts of gestures, by movements of the arms, the feet, the head, indeed by their whole body, on certain occasions also by means of their arms, the lance and the shield. As I have stated above, it makes a peculiar, almost awe-inspiring impression to see two Jibaro Indians engaged in a ceremonial conversation. We have to take these accessory means of expression into account if we want to form an adequate idea of the language of these savages.

4: Up de Graff--191-192 (1897) 1923 Jivaro-1
116, 153, 201, 624

"We were flooded out by the human tide. They clambored into the dugout, delved into everything they could lay hands on, and behaved generally like a crowd of school children to whom the free run of a candy store had been given. They chattered, grinned and gesticulated; they held our trumpery trade-beads up to the light and tried the effect of wearing them; they gazed spell-bound into the hand-mirrors which we had rightly regarded as one of our strongest lines; and finally they were completely overwhelmed by the shoddy striped cotton shirts which the favoured few among the men donned with all the exquisite satisfaction which a youth fresh from school experiences when first he puts on a 'swallow-tail.'

So the ice was broken. But no conversation had taken [192] place as yet, for conversation was impossible. We found that the language spoken by the Antipas was quite unintelligible to us, and that Inca, the only Indian tongue I knew, was unknown to them. Progress was made, however, in the sign-language which is common, to a greater or lesser degree, to all men. They made it clear to us that they wanted a token to send to their chief, a sign whereby the truth of their incredible report of the arrival of white men in the land might be impressed on him; seeing us using machetes they seized on them as serving their purpose well. Three they sent by special envoy to the Chief, and three more they sent a little way down-stream to a point where there was a trail along which he might be expected to pass if the envoy missed him; there the machetes were stuck into the earth as we pile arms in the field. He would be sure to see them, and would be put

on his guard.

And so we sat down to await his arrival."

12: Rivet--599-600 (no date) 1907 Jívaro
116, 512, 521, 201

The Indian is an early riser: at 3 o'clock in the morning he wakes up, and if he is[600] head of a family, his first concern is to repeat in a loud and spiritual voice the history of the tribe, the wars that it has carried on with the neighboring peoples, and the names of the relatives killed in these fights. He mixes into his account praise for his friends and himself and insults for his enemies, advice to the children so that they may some day become worthy of their father, that is to say that they be adroit hunters, that they raise good dogs, that they be hardy in expeditions and unrelenting in vengeance. (1) During this discourse, the Jíbaro keeps the closed left fist placed level with the lower lip against the chin (fig. 20). This discourse finished, the women give everyone the morning infusion of guayusa.

1. Vacas Galindo. Nankijukima, op. cit., page 75.

26: Brüning--71 [3] (1902) 1928 Jívaro
116, 201, 157, 195

When talking and laughing the Indians frequently keep the hollow of their hand in front of the mouth, as may be seen in Illustration number seven (two Indians in the group to the right). If the conversation becomes animated, then they spit frequently in between.

Very strange are the long monologues or prayers (whatever you may call them) which the Indians say in the morning. These are recited very quickly and in a tone which marks a departure from the ordinary tone of conversation. On these morning occasions, too, they spit frequently and stamp their feet on the ground from time to time (see Nankijukima 75).

They emit a softly pronounced drawling gwa when they are amazed at something.